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WEEKLY REVIEW.

—The Education Department of Government has been wonderfully successful in this Presidency, if we may take the Deccan College as an illustration. The students of that College have learned all that their professors could teach them, and are crying out for more. One of old testified that he had become wiser than his teachers, but that was through his study of God's word. The study of God's word is not inculcated in the Deccan College, so that the rapid and alarming progress of the students cannot be accounted for thus. These young men devour all before them, like the lean kine of Egypt, and still continue hungry. Some months ago sixty-six of these students signed a memorial to Government asking for more advanced professors. They criticized their actual professors though they had already reached a loftier summan their poor teachers had attained to. The rnment, however, appear to be not very well ed with this remarkable progress, and have istered a severe rebuke accompanied with es and disabilities.

Retlaw is very vehement against the word rend' as applied to ministers, and goes out of way to pour contempt upon all who use the d and all who allow it to be used. As we have often said, we think very lightly of the word. Some of those who object to it repudiate ordination; we do not; and there seems to be hardly any other word in common used that indicates this. "Holy and reverend is his name;" therefore we may not apply the word reverend to man; by the same argument, we may not apply the word holy to man. The word Mr. means Master; if we look at the original meaning of terms, a person ought not to allow himself to be addressed as Mr. except by his servants. So Mrs. means Mistress. There are so many more real evils to combat that we expect to use the word reverend for some time to come, and it will not make us the least bit unhappy that *Retlaw* calls us a babe. At the same time we are quite content that those who are so minded should cease to use it, and we gladly excuse everybody from using it to ourself. We have given place to *Retlaw's* letter, but decline any further controversy on the subject.

—We have been favoured with the third number of the *Vedarthayatna*, supplying another portion of the Rigveda-Sanhita, in Sanscrit, Marathi and English, with Marathi commentary. This portion brings us to the 22nd Hymn. Every succeeding number of this work only confirms us in the judgment expressed on the reception of the first number. We are glad that this attempt is made to popularize the Vedas, for it is only as they are unknown that they can have any sacredness in the eyes of Hindoos who have the least grain of commonsense in religious matters. The deities here invoked are not those whom Hindoos now worship; and the way in which they are invoked is also widely different from modern forms. All through these hymns we find the perpetually recurring references to the intoxicating Soma-juice. Indra and Agni are constantly represented as coming down from heaven to drink this liquor and get strength. It seems that the agreeable notion that strong drink makes strong, is of high antiquity.

"These dropping Somas have been expressed on the Kusa grass. Drink them, Indra, to obtain strength."

"To every expressed Soma whatsoever, Indra the killer of Vritra goes, that he may drink the Soma and be intoxicated."

Soma also is deified, and the worshipper had only to drink it to be full of deity. We find in these hymns aspirations after wealth, many cows, protection, freedom from demons, but nothing indicative of a sense of the defilement of sin, or a thirst for moral purity.

—A year or two ago we pointed out that ever and anon there arose in India the necessity for some great expenditure that had been unforeseen, such as the cost of the Mutiny, the Abyssinian war, the Orissa, Rajpootana and Bengal famines, &c., &c., hindering the Government of India from benefitting by the Opium Revenue. The blessing of God maketh rich and addeth no sorrow, and this is true of nations as well as of individuals. A man finds that what is easily got is easily lost, and especially that unlawful gains have a chrysalid propensity to make to themselves wings and fly away. The righteous Governor of the universe can have no pleasure in any governmental action that tends to destroy his creatures, and the Opium Revenue of India is not a thing that he can bless. The great argument is that it is indispensable; the Government could not be carried on without it. But, as we have said, every little while God sends a messenger for these millions, in the shape of a war or a famine or a financial collapse, so that the Government of India has to do without them. Just now there is an extraordinary depreciation in the value of silver (which seems somehow or other to affect the Indian rupee much more than the English shilling), and exchange is fearfully high, 33 per cent., and rising. The value of the rupee has fallen to 1s. 6d., and some think it will go down to 1s. 4d. The Council Bills drawn by Government amount to 13½ millions stg. for the present year; private drafts are estimated at 1½ millions. Here, at one stroke, calculating at the present rate of exchange, the Government loses between three and four millions. One who could go fully into this matter would find, we believe, that the six millions of the Opium Revenue—at all events that portion of the revenue which is raised by the Bengal monopoly—is of really no use to the country. In the last ten years a good many millions have been expended in the construction of palatial barracks for British soldiers, which are said to be for the most part no more serviceable than the old ones. If the Government would show itself to be a really civilized Government, by exercising faith in God's eternal principles of righteousness, and give up the business of cultivating and exporting opium, it might count upon the aid of providence and would find itself at least as able as it now is, to meet its engagements, and advance the interests of its subjects. To exercise this faith seems to be beyond the capacity of our modern statesmen. They have been very diligently trying to persuade themselves that there is no divine Person at the helm of affairs, and that nature knows nothing of moral questions. Their success in this study is its own punishment. The reaping must be as the sowing.

—A little book entitled "New and Decisive Evidence of the Mode of Baptism," has been sent to us all the way from America, and although we shun the discussion of the points of controversy between Christians, we feel that we may give some account of the argument brought forward in this book. The writer says: "The phrases of going *into* the water, coming *out of* the water, and baptizing *in* Jordan (in our version) are unquestionably erroneous."

"When Mathew, Mark or any writer in the New Testament, would mention that a person goes *towards* a certain locality or *near to it*, but not *into* it, or within its limits, he uses the verb in its simple form. John iv. 5: Jesus cometh (*erchomai*) to (*eis*) (*near to*) a city of Samaria called Sychar; he sat upon Jacob's well, outside the village. But when he would say (Matt. x. 11) *into* whatsoever city or town ye *enter*, he repeats or doubles the proposition *eis*. Instead of the simple verb *erchomai*, he uses the compound *eiserchomai*. *Erchomai, poreuomai* and *baino* are verbs signifying to go or come. For going into some locality, *eiserchomai* is used 196 times; for the same purpose *eisporeuomai* is used 17 times; for going into a ship, *embaino* is used 17 times; for going *out of*, *apobaino* is used 4 times, and *exerchomai* is used 220 times."

Our readers can easily test this argument by taking up a chapter of the N. T. in the English version, noticing where the words *go to, go into, come from, come out of* occur, and looking up the Greek expressions.

—The General Conference of the Meth. Episc. Church of America (quadriennial) has just decided that there shall be a South India Conference embracing the churches planted by (or under the superintendence of) the Rev. Wm. Taylor in the Bombay, Madras and Bengal Presidencies—in fact all the work of the Meth. Episc. Church in India outside the boundaries of the N. India Conference.

—Our readers may be interested in the following extract from a letter from Mr. Taylor, the evangelist, from Missouri:

"I long to be with you to help you to drive into the Native lines. As certainly as that the Bible is the book of God, the soul-saving resources in Christ through the Holy Spirit are amply adequate and gloriously available for the conversion of India to God. We must get at the masses of Natives as fast as we can, but must ever keep in mind that soul-saving, is a hand-to-hand personal business; hence the most valuable workers we can develop, however humble, even 'the weak things of this world,' are those who bring the greatest number of individual souls to Jesus and train them to go and do likewise. Let all such be honoured by the confidence, sympathy, prayers and thanksgivings of the Church.

—On Saturday last the Bishop of Bombay consecrated a piece of ground within the enclosure of the cemetry at Sewree. This piece of ground, about an acre in extent, had not been included in the original act of consecration. Some who were present were not a little surprised at the 'get-up' of the Bishop. He was in purple and scarlet, and had a mitre of white and gold upon his head; about his neck a black stole with the sacred monogram in gold upon it. His Chaplain, holding the pastoral staff, stood beside him. Perhaps it betrays our ignorance, but this is the first time we have heard of a bishop of the Church of England wearing a mitre. Our readers will have noticed the account of the Bishop's proceedings at St. Thomas's after the celebration of the Lord's Supper. Water was brought, and the Bishop with his own hands washed the vessels which had been used, and then drank the water with which he had washed them. There is a reverence which savours of idolatry. The brazen serpent was as sacred a relic as one could well conceive of, having been the divinely-ordained means of saving the Israelites from death, and being a notable prefiguration of the Saviour's crucifixion; yet when it was found

that the people began to worship it, it was destroyed. Correspondents come forward to assure us that the Bishop is in every way "a generous, gentle, greathearted, God-fearing man," deserving of "our warmest sympathies and most earnest prayers." Paul tells us that if an angel from heaven preach any other Gospel than that which he preached, he is to have something very different from sympathy. Transubstantiation and its concomitants make a very different Gospel from that which Paul preached. We have no desire to be severe in judgment of the new Bishop. With one thing we are much pleased, viz., that he repudiates all disguise, and discards the time-serving policy which has so often secured for the Ritualists the reproach of Jesuitism. But this does not take away the necessity for protesting against the attempt to bring about by a stroke that resemblance to Rome which has been hitherto advanced by slow and stealthy steps.

—THE last full moon witnessed the semi-annual concourse of Hindoos at Punderpoor, worshipping at the shrine of Vithoba. Our readers will not be much surprised to learn that cholera has broken out among the pilgrims, and threatens to be widely diffused through the country, as they wend their way to their respective homes.

—THE terrible accounts of atrocities perpetrated by the Turks in Bulgaria (see our Epitome) are likely to awaken a perfect tempest of indignation in Europe. When we hear of the destruction of 100 villages, the massacre of 20,000 men, women and children, and the like, we are prepared to welcome the occupation of the country by Russians even. With regard to the accounts published, Mr. Disraeli and Lord Derby can only state in Parliament that *they hope* the accounts are overdrawn, and are urging the Porte to mitigate the severities practised by the Mahomedan populace on the Christians. If the Porte condescends to persuade the Bashi-Bazouks to be satisfied with 5,000 murders a month instead of 10,000, and to reduce somewhat the percentage of villages destroyed, that will be a "mitigation." But it is a detestable word to use in such a connection. The *Times of India* says:

"Thursday's mail brought us a letter from a private correspondent of ample knowledge, who lives close to the seat of war, and he writes—'It is a disgrace to England to sustain by the pressure of her ironclads a tottering power whose only policy in dealing with Christian subjects is one of sheer, rank murder.' Unfortunately, too, this is not the first time that the barbarities of the Turks have been exposed by the *Daily News*, nor the first time that the unfortunate Bulgarians have been the victims. All through last autumn and winter we heard revolting rumours of men impaled, of women put to death and worse than death, and in their last moments, like Rachel, 'weeping for their children because they were not.' One lady, writing to the *Times* in December last, from the Herzegovinian frontier, declares that in the district she had been through as almoner '*all* the little children are dead.'"

—THE pilgrims of Juggernaut at Serampore tugged away at the car for two whole days without being able to make it budge. There was a report that the god required the immolation of a human being, before he would move. The *Indian Mirror* has a suggestion that strikes us as every way preferable, viz., that steam be used. A little engine in front of the car would act like a charm. We see that the moving of an idol-car in the South of India, has just cost the life of a boy.

—THAT men love darkness rather than light is strikingly illustrated in the persistency with which men continue to assert that Moody and Sankey avail themselves of the influence they possess to enrich themselves. A local contemporary has a paragraph to the effect that they cleared 103,000 dollars in New York, besides a handsome sum from the sale of their hymn-books. A year ago, such statements were made with regard to their work in London. The Committee, composed of some of the most respectable men in London, published a statement showing all the receipts and all the expenditure, and expressly declared that Messrs. Moody and Sankey had declined receiving any part of the contributions. Thus it was in the other cities of the United Kingdom, where these servants of the Lord laboured; in several of these are handsome and costly edifices purchased or being built with the sums contributed at Mr. Moody's services. Exactly similar has been the course of these evangelists in America. Committees have been appointed in each place, and immense sums have been voluntarily contributed, not merely for the expenses connected with the services, renting and preparation of places like the Hippodrome in New York, but for other public purposes, such as the erection of Young Men's Chr. Association buildings. It was optional with our contemporaries to make mention of the remarkable fact that these men, having had the opportunity of enriching themselves, preferred to remain poor and to carry out the principle embodied in 1 Cor. ix. 16, 17—or not to make mention of it;—but we are unacquainted with any law that justifies them in saying that white is black, even when Moody and Sankey are concerned. As Mr. Moody says, a lie gets half round the world before truth can put her boots on. The papers grab at anything to the disparagement of these men whom God has so signally honoured, and are marvelously slow to admit any refutation.

—ALL our readers have seen the beautifully illuminated texts on large cards, printed in England. We have been favoured with one printed *in Marathi*, at Satara, by the Rev. Mr. Bruce of the American Mission. Nothing could exceed the perfection with which the letters are executed, setting forth the words: Believe on the Lord Jesus Christ and thou shalt be saved.

A CORRESPONDENT has asked us to give our view of the meaning of John i. 9:—"That was the true light which lighteth every man that cometh into the world." Some have proposed to read, 'That was the true light which, coming into the world, lighteth every man;' but our present version agrees best with the order in the Greek. The best way to ascertain the meaning of the passage is to look at other passages in John's Gospel in which Christ is spoken of as light, and light-giving. At the very beginning of this Gospel we read: "In him was life, and the life was the light of men." Life in him becomes light and is radiated to men. Light and life are here almost identified. In viii. 12, Jesus says, "I am the light of the world; he that followeth me shall not work in darkness, but shall have the light of life." The light of the world here corresponds to the light which lighteneth every man. We are reminded of the prophecy, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Light requires an eye organized to be affected by it; the light of the sun might fill the world, but if men were blind, or if they refused to open their eyes or come abroad by daylight, they would not be lightened by it. The giving is one thing, the receiving is another. "I am the light of the world," says Jesus; but adds, "he that followeth me shall have the light of life." The eye of the soul whereby we receive this light, is faith. "If our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Unbelief is the blinding of the eye of the soul. Again, John says: "Light is come into the world and men loved darkness rather than light." In xii. 46, Jesus says: "I am come a light into the world; that whosoever believeth on me should not abide in darkness." The words that immediately follow this, show that it is by his words Christ radiates light to men. He says to his disciples, "Ye are the light of the world." The dispensation of the Gospel is committed to them. Christ is called the Saviour of the world, not because he actually saves all the world, but because he is the only Saviour, and has provided salvation for all men, and sent it forth to all parts of the world. "The bread of God is he who cometh down from heaven and giveth life unto the world;" that is, unto all who receive him. I, if I be lifted up, will draw all men to me, says Jesus. Go preach the Gospel to every creature, is his command; about thirty years after, Paul (Col. i. 23) says that the gospel was preached to every creature under heaven. Now Paul certainly does not mean that every living member of the human family had actually heard the Gospel. We know that there were millions of persons even within the limits of the Roman empire, who had not heard the Gospel at that time. The apostle refers to the divine proclamation; the divine announcement that whosoever in all the world will look to Christ shall be saved. So a king may make proclamation of amnesty for rebels; whosoever will may obtain pardon on taking the oath of allegiance; the proclamation is posted up in all cities and towns; some may tear it down, and in this way some fail to see it; but the good will of the king to all his revolted subjects is fully proclaimed.

Whether God's Spirit does not strive with men generally, is another question. We do not think that is what is meant by the passage under consideration. Of Him, through him, and to him are all things; every good gift is from above. All truth is from God; and we cannot doubt that God is willing to guide all who are really willing to be guided by him. It is because of Christ's propitiatory death, that the forbearance of God is extended to all men.

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SATURDAY, JULY 15, 1876.

LOVE IDENTIFIED. IX.

Rejoiceth not in iniquity. 1 Cor. xiii. 6.

TRUE love obliges us to give heed to the quality of actions. It teaches us to recognize will of God as the fountain of all good, and soever contravenes that will as necessarily to the best interests of men and sure to inv more harm than good. The love that is content to see unrighteousness done than to go contrary to the feelings of a loved one, is not from above but from beneath. Tried in this way, how much of the love that manifests itself among men is seen to be false. When a friend tells us that he has obtained some great advantage, and it appears that in order to obtain it he violated the law which bids us do unto others as we would they should do unto us, we may not rejoice with him; on the contrary we must tell him that he has only been procuring harm to himself. The good fortune is only in appearance. Such gains have to be relinquished with interest. The word translated 'iniquity', means simply unrighteousness, whatever is not right. It is not love that leads us to shut our eyes to anything wrong. It is not love in a parent to be blind to the faults and faulty tendencies of a child. It was not love on the part of Eli to tolerate and overlook the malpractices of his sons in the priestly office. His cruel neglect to chastise them, brought upon them the more terrible wrath of God. Severity on his part might have saved them from the divine judgment, and saved the country from participating in that judgment. True love does not allow itself to be engrossed by the *present* demands of its object; it looks forward to the future and seeks to impart, not a momentary pleasure, but abiding happiness. Selfishness blinds a man to his future needs and makes him grasp at present enjoyment, whatever may be the cost in the future; now that which comes to its aid in the present, is not love, but something very different. True love enters into conflict with that selfishness, and seeks to promote the abiding welfare of its object. The parent who intensifies the selfishness of his child, by humouring him in his inclinations, is just introducing a curse into the life of the child that will grow with its growth and strengthen with its strength. Love rejoiceth not in unrighteousness, and therefore will not pamper the self-will of another, for a man has no greater enemy than this self-will.

If one whom we love is the victim of self-deception, how can we possibly join hands with him in

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practising this self-deception? Enter into a conspiracy with him against himself? For instance, he is unconverted, yet does not believe in the necessity of a change of heart, expects to be saved as he is; is it kindness on our part to fall in with his idea, and keep back from him what we know regarding his state? If we knew that some dangerous disease had fastened itself upon him without his knowledge, would we not hasten to tell him? How much more should we hasten to notify him, if he is in his sins and the wrath of God impending upon him? God has been pleased to give us a revelation of the actual state of man. We ourselves found salvation; shall we not do all we may to make known God's saving grace to ourselves? It would have been a rejoicing in unrighteousness, if the lepers outside the gates of Samaria, had kept to themselves the knowledge of the enemy's flight and of the tents full of all manner of provisions. The Lord Jesus commended the Ephesian Christians because they hated the deeds of the Nicolaitanes, which he also hated; and blamed those of Pergamos because they suffered among them those that held the doctrine of the Laodiceans. We are bound to hate what Christ hates; and the charity which refuses to give heed to God's denunciations of anti-Scriptural doctrines and practices, and gives the right hand of fellowship to those whose tenets are misleading, is not heaven-born love, but something from which the name and disguise of love shall be ignominiously stripped in the last day, if not before. Men diligently exert themselves to carry out sanitary reforms, and much good is done by these; but is it not a kind of hypocrisy to be so eager about these measures, while they are utterly indifferent to the miasmas of wrong conduct and erroneous doctrine, that are breeding around us?

THE MAN-CHILD OF REV. XII.

C. M. in the *Christian* has some remarks on Rev. xii:—

"If we say that the ascension of the Man-child was not fulfilled by the ascension of the Lord Jesus to the Father's throne, then, for the period, whether longer or shorter, that it remained or shall remain unfulfilled, Satan accuses us before God day and night, and Paul's challenge is an empty boast. For observe: it is *before God* that Satan is said to have accused our brethren day and night; and it is out of *heaven* that he is cast. This presents to view the Court of Justice above, where God, that Judge of all, sitteth upon the throne, and where the old serpent, the deceiver, is also the accuser."

We are very far from thinking that the man-child of Rev. xii. is the Lord Jesus Christ. We state our reason:

I. The book of Revelation, written at the close of the first century, begins with the following statement of what is set forth in it:

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

From this it appears that the contents of the book refer to future not to past things. Again, after the letters to the seven churches, John hears a voice, saying, Come up hither and I will show thee things which must be hereafter. A Lamb as it had been slain, the ascended Saviour, is on the throne, and about him are the fruits and evidences of his redeeming work. He alone is found worthy to open the book which has the seven seals. These seals are successively opened. Under the seventh seal are the seven trumpets, and it is after the seventh trumpet has sounded that the events of ch. xii, are presented to us.

II. In this book are presented to us not facts, but symbols of facts. And the facts represented by these symbols, have especial reference to Christian experience, or to the ideas of those who profess to be Christians. We are not to conceive of a literal heaven with creatures resembling lions, oxen, horses, &c., or a lamb with seven horns and seven eyes. All these figures have to be interpreted, and in general we shall find that they refer to certain phases in the spiritual condition of the church. The apostolic church contemplated a heaven where the ascended Saviour was enthroned, and where his title to the homage of universal nature, of all intelligent creatures, was recognized. It is only in him, too, that the believer finds that he can at all penetrate the future of prophecy. This is the victory which overcometh, even our faith.

III. As the book proceeds with its developments of evil, affecting the church, we find that the heaven of the Christian church becomes clouded and altered. To understand this we have only to call to mind what church history teaches us of the degradation that took place in the ideas of heaven after the first three centuries. And the presence of Satan and his angels in heaven, is a symbolic way of stating how the church by her corruptions and neglect of the Scriptures, and self-trust, had forfeited the glorious privileges of the earlier church. There was still a holy nucleus of true believers in the heart of a worldly church; but their connection with this church was the means of sadly stripping them of spiritual power. They thus gave a great advantage to the adversary, the prince of the power of the air, and it was as though Satan were in heaven hindering them from getting that help from the throne of grace which they would otherwise have obtained. "What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? what concord hath Christ with Belial?" Wherever there is such a development of evil in the church, such corruption of belief and practice, that the testimony of true Christians becomes clouded and obscured, then it becomes necessary for believers to come out and antagonize these errors. Such a condition of things is presented to us in Rev. xii. We see the dominant power undertaking to subdue these protesting Christians, by persecution. But they love not their lives unto the death; they willingly suffer martyrdom rather than be unfaithful to Christ. We have then the woman, the true church of Christ, fleeing into the wilderness, there to be preserved 1,260 prophetical days. "They overcame the dragon, the accuser of the brethren, by the blood of the Lamb, and by the word of their testimony"—in other words, by faith.

IV. At the beginning of Rev. xii we read of a great wonder in heaven, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, with child, and paining to be delivered." Then we read of another great wonder in heaven, "a great red dragon, having seven heads and ten horns, and seven crowns." Thus we have two great wonders in heaven. The church in her apostolic dignity and beauty, clothed with the sun (put ye on the Lord Jesus), the moon, significant of the Mosaic dispensation, under her feet, the twelve stars denoting the twelve apostles. But the church of Christ forgets the things that are behind, and looks forward to something greater than she has attained to. We have only to look at the promises contained in the epistles to the seven churches, and especially to Rev. ii. 26—28, to find an indication of these greater things. Power over the nations; a rod of iron to dash them in pieces.

In one sense we have the primitive church still with us, in the Acts and Epistles. We see her spirit, her characteristics, her power with God and man, her devotion to the Saviour; and she excites as powerful an influence upon the Christians of this day, as perhaps she ever did upon any. How to represent a body of Christians, begotten of her, animated by her spirit, breathing her aspirations, and actually attaining unto the things which she stretched after and attained not, yet separated from her in time by many centuries, was the problem, and we see how the difficulty is met in Rev. xii. The man-child, as soon as begotten, is caught up to the throne of God, until the time shall come for it to rule all nations.

There is a class of people who get their eyes fixed on consecration, and get no farther. No man can look at more than one thing at a time, and while looking at consecration we cannot come into liberty. Let us look away from ourselves and believe. Christ gives Himself to us. Mr. Upham tells us that he consecrated himself more than a hundred times to God, and yet found no special liberty, till he believed Christ gave Himself to him, and then he found delight and liberty in God's service.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I was thinking a few days ago how I should lead a holy life which is well-pleasing to God, and the thoughts I write came to my mind—Faith to believe in God and to lay hold of His promises, obedience to keep His word, entire submission to all His directions, and humility, willing to be taught by Him in all things.

Without faith I cannot obey Him; if I obey, I must entirely submit, I must be humble; and then I thought I should pray to the Lord daily to gird me with this (if I may so say) golden chain—Faith, obedience, entire submission—humility and love linking all together.—Yours faithfully, H.

DEAR SIR,—I quote the following from an old number of the "Methodist Recorder," a letter by a Wesleyan minister at the time of that disgraceful trial "Reverend vs. Reverend:—" "Would it not be a wise and opportune course for us all as Methodist ministers henceforth and in perpetuity to pursue, viz. to repudiate the title of 'Reverend' as applied to ourselves? Ought any mortal man to have such a prefix to his name? Do we not read in the Psalm 'Holy and Reverend is His name,' as applied to Almighty God alone? Can we not be content with plain 'Mr. so and so preacher of the Gospel' as the early Methodist preachers were designated, or with the prefix of Pastor so and so of such and such a place? If as Methodist preachers we could all agree to this, in the future, would not this be a noble protest against the apostolical-successsion assumption of the Anglican clergy, and at the same time a permanent expression of sympathy with a bereaved and insulted brother in the ministry? I am glad to know that not a few of our leading ministers now, prefer being addressed simply as Pastor and following the example of the apostles and the Primitive Church and in obedience to Christ's own command (Matt xxiii. 8) repudiate all mere human titles such as 'Reverend' 'Very Reverend' 'Right Reverend,' &c. which savour of priestism and popery."

It is a fact that this word Reverend is hoisted on to Mr. Taylor the Evangelist, when I am very certain that he utterly repudiates the title and would much rather be called 'Evangelist W. Taylor.' Both the religious and secular press, in reviewing his last book lately, gave him this title, to which I am sure he neither lays claim nor would he be gratified.

I don't know who the greater "babe"—the man who insists on being called 'Reverend,' or the man who calls a preacher or minister Reverend?

"Reverend Brother" is a compound term linking ecclesiastical babydom with the proper Christian appellation limited to the minister and partially insisted upon by a few. It is as well, however, that Methodism tends to make 'men' of her lay members who can repudiate the assumption of this title by their ministers and call them pastors or preachers without infringing any clause of its discipline. The members will possibly as a body lead in this direction yet. While I believe that the use of this title, 'Reverend,' is dishonouring to God, I cannot but testify to its being a stumbling-block to weaker brethren.—Affectionately yours,

RETLAW.

Epitome of News.

SATURDAY, JULY 8.

—*Delta* in the *Bombay Gazette*: Perhaps the following extracts taken from the *Bassiret* of May last, may be of interest to some of your readers. The *Bassiret* is the leading newspaper of the Mussulmans, published at Constantinople:—

"Thirty years ago there were 50,000 Mussulmans on the island of Cyprus, now their number is found hardly to reach 20,000. Then the Turkish population of Smyrna was 80,000 souls, but by the recent returns there are only 38,000 Turks in that city, whilst in that interval, the foreign settlers, chiefly Greeks, French and Italians have increased from 30,000 to 100,000. In Syria, Lebanon, Armenia and the islands of the Archipelago, the Christians are also steadily gaining ground."

The *Bassiret* then goes on to lament the misconduct of the Sultan and Pashas, who borrow money recklessly and squander the revenues of the country in vain, and show bestial sensuality, without any regard for their Mussulman cultivators and traders, who are ground down by excessive taxation and allowed to wallow in the grossest ignorance, whilst their Christian rivals, by superior intelligence, were

acquiring the wealth which belonged formerly exclusively to the Turk.

With a view of contending against the steady increase of the Christian element in Turkey, the *Bassiret* counsels Government on the necessity of radical reforms and on the necessity of state economy and a proper observance of the Mahomedan religion. Schools and mosques should be erected in every town and village and permanent preachers appointed to them to instruct the people in the Moslem faith. Mixed marriages with Christian women should be prohibited and severely punished by law. Many wealthy Turks had been overcome by the attractions of French and Italian women with whom they had formed connections, to whom they had guaranteed their liberty. Now the harem was the honoured domestic institution of the Mussulman, and their religion required their women to be kept in subjection and seclusion. A Mussulman therefore who was tied to a Christian free-woman lost his rights and manhood, and was only a Mussulman in name.

—*Madras Mail:* "A correspondent writes that on the night of the 23rd ultimo, the car festival was held at Aska, at which a large concourse of people assembled to witness the procession. Those who had obtained a seat on the car, placed a little boy of nine years old on the edge to take charge of certain things belonging to them. When the car was suddenly dragged forward, the boy was jerked from his seat and fell under the wheels of the huge vehicle, which passed over him and crushed him to death."

—One day last week a soldier was found dead in one of the trains of the Oudh and Rohilkhund Railway between Jaunpore and Benares. It would seem that the commanding officer of the deceased man's regiment, somewhat injudiciously gave him permission to go out for a day's shooting up the line, the day being a fearfully oppressive one, and it is supposed he succumbed to an attack of heat apoplexy.

"A fatal accident occurred a few days ago at the village of Shahpore near Dinapore by which four lives were lost. A girl dropped her *dole* or iron bucket into a *kutcha* well, fifty feet deep, with only 18 inches of water in it. She attempted to descend the well to bring up the *dole*, but only descended a few feet, before she fell headlong to the bottom. Her father, who happened to be near, held on to the wall of the well and tried to descend, but after going a few feet, he also fell headlong to the bottom; a young man of 21 made the same attempt, with the same result, and his father, who sought to save his son's life, also fell headlong to the bottom of the well. The villagers became greatly excited, and sought the assistance of a holy man to frighten away the evil spirit who they thought had taken possession of the well. This man offered up prayers, and soon after tested the value of them by letting himself down the well, but he cried out to be raised again after descending a few feet. The dead bodies of the four unfortunate people were ultimately raised by means of hooks, but the villagers at once proceeded to fill up the well under the firm conviction that it was haunted, ascribing the disaster to hobgoblins instead of the foul air which had generated in the well."

Monday, July 10.

—*Times of India:* "For some weeks past a religious controversy has been agitating a certain section of the Zoroastrian community. The question debated is whether a Parsee contracts ceremonial pollution (which in the Zoroastrian view is tantamount to moral guilt) by following the corpse of a co-religionist, for however brief a space, to its last resting-place. One of the dustoors or archpriests has decided this thorny point in the affirmative, but there is a numerous body who maintain the contrary opinion."

Tuesday, July 11.

—Mr. Maule, Manager of Watson's Hotel, has been presented with a silver jug and goblets, "a token of esteem and regard" on the occasion of his leaving for a visit to England.

—*Calcutta Statesman:* "In the budget statement Sir W. Muir said that 1s. 8½d. would give a loss of two-and-a-half millions sterling, in round numbers, on the drawings of the Secretary of State, and that every farthing per rupee lower was equal to a loss of nearly £200,000 more, so that the country is now paying at the rate of four millions per annum for the maintenance of a debased and degraded currency; while trade languishes and is threatened with collapse, and the possessors of fixed incomes are being reduced to despair."

—Yesterday a final decree was given in the case of the Begum of Bhopal against the Great Indian Peninsular Railway Company, for damages sustained by Her Highness, by the loss of goods in transit from Bombay to Hurda. The result of the trial is a verdict in favour of Her Higness for ₹15,263. The amount claimed was ₹64,655, but there was no compensation for the jewelry lost, because there had been no previous declaration of their value.

—*Melbourne Argus:* "The Governments of New Zealand and New South Wales have recently directed attention to the desirability of making provision for a second telegraph cable to connect the Australasian colonies with the rest of the world. The proposal made for a conference of representatives of the Australian colonies and New Zealand, to consider the subject, has met with the approval of the Victorian Government, and it will doubtless receive the assent of all the colonies interested. The cable is still interrupted between Port Darwin and Java."

—Baboo Gostobahari Mullick of Calcutta died June 29th. He was the author of several papers, religious, social and political.

—*Indian Christian Herald:* "The following extract from a church history regarding the first bishop ever appointed by a secular ruler, will be read with interest:—"About ** (340) died Alexander of Constantinople. ** His clergy asked him in his dying moments whom he would recommend as his successor. If you seek a man of exemplary life, and able to instruct you, says he, you have Paul. ** After his death, they endeavoured to prefer Macedonius; but the primitive ideas were too prevalent as yet among the populace, and Paul was elected. Constantius (the Roman emperor), arriving afterwards, was provoked at the election, encouraged an Arian council, directed its results, and Eusebius of Nicomedia was translated to the metropolitan see, which from this time continued under Arian government for forty years. Thus the ancient usages in choosing bishops were altered, and a precedent was set of fixing in the hands of princes the government of the church in capital cities."

—Lucknow, says the *Indian Mirror*, was thrown into great excitement, on Saturday last, by some Brahmin Zadkiels who prophesied that the "city of the roses" would be demolished at midnight on that day by a severe earthquake and cyclone, attended with heavy rain and hail-storm. Of course the dire catastrophe did not come to pass. But the Brahmins perhaps gained their end. They saw they could befool even the intelligent *saheb-logues*, for the latter, with their *mem-sahebs*, are reported to have left almost *en masse* "their houses, and betaken themselves to the open air. Sometimes the Christians are seen to be no better than the despised heathens."

Is this true? We do not believe it. What do our Lucknow friends say?

—The Bishop of Bombay concluded his sermon at St. Thomas's Cathedral, last Sunday evening, as follows: "It was just after Christ had shown his humility that he was tempted. 'I have need to be baptized of Thee,' said John, 'and comest Thou to me?' If the spotless humility of Jesus could not save him from temptation, what think you must those be exposed to who have none of that humility? Dear people, I think I can truly say that I had not dared to have taken the responsibility of your souls upon me had I not a call from God which it would have been blindness not to have seen, and obstinacy not to have obeyed; and I hope that in my work in this diocese I am not seeking my own glory and forgetting the glory of Him who sent me. Lastly, there was the Holy Spirit. In visible form did He see it, and in words audible did He hear himself declared, 'This is my beloved Son.' Yet he was tempted. I need hardly lay before you my profession of faith. By the laying on of apostolic hands I have received that which enables me to do the work I have to do; but even after Christ had received the Holy Spirit he was tempted, and can I expect to be free from temptations and difficulties? I shall not probably speak to you again about myself, so let me say frankly what I have to say, this once. Remember the responsibility to myself in the position in which I am. No one who has not been called to the ministry can perfectly enter into the terrible secret anxiety of those who are in high places in God's church. Think that in the whole of this large diocese, upon my faithfulness depends the salvation of immortal souls and the well-being of the clergy. I cannot tell you how I feel the responsibility, and I ask for your sympathies and prayers. There have been such things in the Lord's church as the fall of men called to high stations, scandals which have shaken dioceses to their very centres. Some in high places have thought more of worldly advantages than of God. There have been episcopates marred by pride and deadly sin. Nothing can guard more against this than your prayers day by day. Therefore, once for all, do I rely upon your sympathies and prayers. What must it be to be called to such a diocese as this; and called to it, too, at an age when it might be thought I was too young for the charge of an important living. So I entreat you, do not forget my needs, but for your own sakes and for mine, and for the sakes of the millions in this diocese who know not what Christianity means, let your petitions go up day by day for that grace which I need more sorely than I can say. If you only plead our Father will not withhold it. Forgive me if I have spoken this one evening in this personal way. I thank those whose prayers and sympathy I have already enjoyed, and I now commit myself once for all to the loving prayers of you all, feeling certain that our Heavenly Father will hear your supplications."

—Belisarius, in the *Indian Statesman*, says: "So far from believing in spiritualism, I entertain the most profound contempt for spiritualists, mediums and humbugs generally, including religious humbugs; and I trust, Mr. Editor, to your sense of justice and love of fair play to certify in a foot-note to this communication, that I am not the person who was lately in your employ as acting manager."

We did not say, or intimate, or imagine, that Belisarius was the acting manager. When the revelations were made in court concerning the immorality practised by the individual who was managing the paper, we remembered that the series of articles, in which such studied attempts were made to ridicule a body of Christians, appeared at that time.

Wednesday, July 12.

—*Zion's Herald* (Boston): "Dr. Ordronaux, in one of his admirable lectures last week, before the law school of Boston University, upon the relation of diseased mental action to crime, had occasion to consider the great primary question of the nature of mind itself. Among a large number of physiological illustrations of the phenomena of mind, as entirely distinct from the organ through which it discloses itself and which is its divinely appointed instrument, he called attention to the well-known facts of memory. Upon what, he asked, are its records written? The substance of the brain, like all the other portions of the body, are constantly changing and being renewed. Upon what permanent surface, then, are the daguerreotyped which we recall after a period of many years, when there has been in this time an entire renewal of the substance of the brain and nervous system? He instanced the remarkable case of Macaulay, of whom his biographer records that in 1813, waiting for the coming of a coach in the room of a public house, he read over a poem in a newspaper. He never saw the printed sheet again, and never recalled the incident until forty years afterwards, and then repeated the poem verbatim. Where was it recorded? It could not have been upon the substance of the brain, for its sensitive atoms had been many times exchanged. It must have been upon the diviner essence that sits enthroned within the human frame, changeless amid all its changes, commanding all its forces, seeing through the eye, hearing at the ear, and thinking with the brain."

—*Bombay Gazette:* "Many in Bombay who remember Mr. Harry Leslie, of Dave Carson's troupe, will be sorry to hear of his death, which occurred at Alligurh last Monday. The evening's entertainment in which he was taking part, was scarcely concluded, when Mr. Leslie was seized with heat apoplexy and expired in a few minutes."

—*Poona Observer:* "Cholera has made its appearance amongst the pilgrims at Punderpoor, and every day from twenty to thirty persons fall victims to this dire disease."

—*Bombay Gazette:* "On Monday evening last, a Portuguese woman, the wife of Robert McBarnett, a West Indian, jumped out of a window on the third storey of the house in which she was residing in No. 13 street, Cammateepoora, on to the tiled roofing of a house that adjoins her own, and from thence made a jump out into the street, a height of about twenty-five feet; fortunately the poor woman was not killed on the spot; however she received a severe shock to her whole system, and internal injuries, although no bones were broken. She was taken to the hospital, and he was arrested.

Thursday, July 13.

—The *Malwa* with English mails left Aden for Bombay Wednesday, 5 p. m.

—The Society for Promoting Christian Knowledge has, the *Indian Church Gazette* says, subscribed the handsome sum of £5,000 towards the Milman Memorial Bishopric Fund. We trust the memorial will be one adapted to promote Christian knowledge.

—*Overland Mail*, June 23: The presents received by the Prince of Wales in India are artistically displayed in the Exhibition galleries, South Kensington. After a Royal inspection the gallery has been thrown open to the public.

Progress is being made with the Elementary E[illegible]

cation Bill. Mr. Mundella's amendment was rejected by 309 votes to 163; the second reading passed by 356 votes to 78.

The Marriage Banns (Scotland) Bill has been thrown out by 166 votes to 141.

Mr. Taylor's motion for the abolition of flogging in the navy has been negatived by 120 votes to 62.

The Constantinople assassin, Hassan, was hanged on June 17.

Accounts of Egyptian defeats in Abyssinia are officially contradicted from Cairo. It is said that there has been no fighting since March 9.

The average daily attendance at the Philadelphia Exhibition has been 30,000 during the four weeks it has been open.

General Grant has sent a message to the United States Congress to the effect that England by recent acts has abrogated and annulled the Extradition Treaty between the two countries.

Another American prisoner charged with forgery —Brent by name—has been set at liberty, owing to the differences concerning the Extradition Treaty.

Further disturbances are reported from Belgium. The Ultramontane students of Louvain have attacked the Liberals. The civic guard had to be called out.

A strong memorial has been presented to Government from Barbadoes, adverse to Governor Hennessy. The House of Assembly petition for a Royal Commission and the Governor's recall.

A most destructive fire, attended with terrible loss of life, occurred at Ayr, on June 16, at the carpet manufactory and wool works of Mr. James Templeton. Twenty-nine of the workpeople, most of them young girls, lost their lives, and at least 40,000*l.* value of property has been destroyed.

The Spanish Senate has adopted Clause II. of the Constitution, establishing religious toleration, by 180 votes against 40.

The sentences of the Council of War at Salonica, condemning the Governor to a year's suspension from rank and three officers to forty-five days' imprisonment have been quashed as insufficient, in consequence of the representations of France and Germany.

—A man has committed suicide at Wellington by opening the arteries in his arms. A newspaper account of the Sultan's suicide was found beside him.

The death is announced of Mr. James Baird, of Cambusdoon, the well-known iron-master, who recently gave half a million to the Church of Scotland. He died at his residence, Cambusdoo, near Ayr, on the 20th ult. The *Scotsman* states that he has left property of the value of £3,000,000 sterling.

—*Daily News*; Constantinople, 16: Dark rumours have been whispered about Constantinople during the last month, of horrible atrocities committed in Bulgaria. The local newspapers have given mysterious hints about correspondence from the interior which they have been obliged to suppress. I have hitherto refrained from mentioning these rumours, or from stating what I have heard, but they are now gradually assuming definiteness and consistency, and cruelties are being revealed which place those committed in Herzegovina and Bosnia altogether in the background. The atrocities complained of are not the work of soldiers, but of Bashi-Bazouks. Composed of the dregs of the Turkish and Circassian population, with gipsies and gaol-birds let out for the purpose, and under no responsible command, they have been let loose upon a large portion of central Bulgaria, to put down the insurrection in their own fashion. The result is what everybody acquainted with the materials composing such a force might expect—the plundering of all movable property, the burning of the houses and villages of the peasantry, without the slightest regard to the question whether the occupants have taken part in the insurrection or not, and the almost indiscriminate slaughter of old men, women, and children. One of the most fertile and productive provinces of the Turkish Empire is thus being laid waste. It is estimated by those who know the country well, that the district, which has yielded to the Government an annual revenue of about eight hundred thousand pounds, will not be able this year, nor for years to come, to produce a quarter of this sum. It is too soon yet to attempt to ascertain, with any degree of exactness, the numbers who have been killed. An intelligent Turk, who has just arrived, estimates it at 18,000: Bulgarians speak to 30,000, and of the destruction of upwards of a hundred villages. I pass over the stories of the burning of forty or fifty Bulgarian girls in a stable, and the massacre of upwards of a hundred children in the village school-house, surprised by the Bashees, because though they are repeated everywhere in Constantinople, I have no sufficient authority to enable me to express an opinion on their truth. The places where these atrocities are said, and generally believed, to have occurred, have been utterly destroyed, and possibly also the evidence of the cruelties which preceded their destruction.

A letter from Philippopoli give full particulars of the destruction of Perushtitza. It contained 400 houses and its wealth and prosperity have probably, more than anything else, brought about its ruin. Its inhabitants were all Bulgarians. Most of the villages round about were Turkish, and, as is usually the case in Turkey, the Christian village showed signs of prosperity, which were altogether wanting in its neighbours, and which excited the jealousy of the latter. The Bulgarians were far outnumpered by their Turkish neighbours, and were anxious for peace. On the 6th of May the chief men of the village applied to the Government at Philippopoli for aid. Their Moslem neighbours were threatening them. Neighbouring villages had been attacked. All the Christians had been disarmed. Those who resisted had been burned. Next day the Government sent two policemen to the village, who were then to go beyond to another village. Two days later, more men were sent from the village, to declare to the Government that an attack was imminent. The Government simply took no notice whatever of the announcement. The Bashi-Bazouks of the Moslem village of Justina —that is to say, all the lowest roughs of the place—armed by Government with full permission to kill, violate, and rob, determined to destroy Perushtitza unless its inhabitants would consent to surrender all the arms and ten of the leading families as hostages. Hard as these terms were, the inhabitants offered at once to accept them, with the exception that they proposed to deliver their arms not to the Moslem villagers of Justina, but to the Government. The Bashi-Bazouks appear to have become afraid that the wealthy village was, by accepting the proposed terms, going to escape from them, and, therefore, as soon as the submission had been received, they marched in a body towards the doomed Christian village. No charge of disloyalty, still less any charge of open rebellion, had been brought against it. Its one offence was that it was Christian, and in consequence, as compared with a Turkish village, rich. For this reason alone the armed Moslem rabble were let loose against it and its unoffending inhabitants. The village was surrounded and the inhabitants fired upon. Of course, the latter, surprised though they were, defended themselves, remaining, however, in their houses. A portion of the Christians even now consented to give up their arms, on being assured that they would not be injured, and a body of them unarmed with women and children and headed by two priests, went out to make submission. The two priests advanced to kiss the hem of the Turkish chief's robe, and was killed on the spot for his submission; the other was wounded in the head, but managed to escape. The unarmed inhabitants were attacked. Some of them fled; others took refuge in the two churches of the village. On the 11th of May Raschid Pasha arrived with a body of troops. He ordered the Christians to surrender their arms. They naturally requested to be allowed to retain them until the Bashi-Bazouks had withdrawn, fearing the fate of those who, having disarmed themselves, had submitted and had found how utterly untrustworthy are the promises of a Turk. Raschid at once took the part of the Turks, and ordered the villagers to give up their arms. He thereupon made an attack upon the church, and old men, women, and children were indiscriminately slaughtered. Every house in the village was burnt, and on the 14th of May not a house existed. A certain number of the women and children escaped, and are now refugees in Philippopoli, but a number of women were carried off as legitimate prizes by the Bashi-Bazouks.

—*Times of India*, London: "The great Singer will case is a topic of interest among lawyers just now, and promises to be as fruitful in windfalls to the profession as anything yet recorded in legal annals. Never before in any English court of law has there been brought forward such a complication of wills, wives, children, concubines, bastards, sewing machine stocks, real estate, personal property, horses, houses, and millions in money—all bequeathed to his favourite wife, and signed Isaac Merritt Singer × his mark!"

—Prof. Whitney, the learned American Sanskritist, is reported to have nearly completed a treatise on Aryan Affinities, a work likely to create a sensation amongst Oriental scholars. It is said he intends to proceed to India soon and take up his abode there for several years, to continue his researches.

—The *Manchester Guardian* says:—"Father Ignatius was on June 17 ejected by an attorney and the sheriff's officers from a building called the Monastery, at Norwich, where he, with two or three so-called monks, was celebrating the sacrament. The building, a subject of litigation, had been sold, but Father Ignatius still asserts some claim to it. Before the unfinished altar, which was adorned with lights, drapery, and flowers the officers found a monk prostrated. Father Ignatius gained time to finish the service, and as he seemed to expect help, the sheriff's officers carried him out of the building, and the carpenters nailed the doors."

—Calcutta was lately visited with a severe thunderstorm. The *Friend of India* is, thinks the *Englishman*, about right in saying that it is a shame to Calcutta to allow such a thunderstorm to burst over it. The theory is that lightning-rods suck the electricity out of the skies.

—*Friend of India*: We cannot but think it a serious mistake to send men of Dr. Mylne's school to India, where our object should be to make known the simple Gospel with as little ritual and as little dogma —with, in fact, as little *church*, as possible. We may guess the the kind of man Lord Salisbury will send to Calcutta when he can find him, and probably the way in which he is limiting the range of selection is one of the reasons of the delay in finding a volunteer for the Calcutta bishopric."

Friday, July 14.

—*Bombay Gazette*; London: "There are rumours of failures this afternoon, which I dare say, even if premature, only anticipate by a little the inevitable. So universal are the complaints of want of profit even when there are not heavy losses, that it is difficult to see how a good many firms are to hold up, since their expenses are heavy. Retrenchment in households, however, I am pleased to say, is going on at a rate which will soon enable persons of moderate means again to live in London, as they did in the happy days of two decades back."

"It is reported that the Afreedees successfully raided the village of Shekhon in British territory, carrying off nearly one hundred head of cattle."

—The fall of rain so far amounts to 16 inches in the Fort, 20 at Byculla.

—Mr. Kittredge has a letter in to-day's *Bombay Gazette* on the silver question, in which he ventures the opinion that "the chances are against silver recovering its value or ever again possessing the requisite properties for a currency."

—The Thakore Saheb of Bhownugger has presented the widow of the late Mr. J. Wait with the sum of Rs. 5,000.

—Deaths last week, 268.

—A large godown, near the County Gaol, said to have been excessively packed with linseed, most of it loose, fell down yesterday morning, dragging with it an adjoining building, and burying a chawl in which Mahomedan weavers were at work, and seven persons (men and women) were killed. The buildings belonged to Kessowjee Naik, and were rented by Messrs. Wallace and Co.

—The *Dnyan Prakash* published an outrageously slanderous attack upon the widow of the late Hon. Narayan Wassoodeva. It has been proved to be untrue, and a prosecution having been begun, very humble apologies have been made by the guilty parties. The prosecution was withdrawn.

—*Times of India*, Jubbulpoor: "Since the setting in of the monsoons, cholera has broken out in the Sudder Bazaar Mission compound and the city with virulence. The authorities are taking active measures to check the spread of the disease."

—A solution of sulphate of copper (ten grains to an ounce of water), freely applied, is Dr. French's remedy for prickly heat. Alcoholic drinks, high living and flannel, aggravate it, he says.

—Mr. Harry Leslie was delivering (it is said) his Comical Lecture on the History of England when he died.

Miscellany.

—Indian Female Normal School and Instruction Society. Miss Roberts, Calcutta:

"My time during this my first year in India has necessarily been much occupied in studying the language, so my report will be a short one. Both in Calcutta and Baranagore I have had several zenanas under my charge, two of which, I regret to say, have been closed, because they refused to hear or read the Bible. One pupil from another house, a Brahmin lady, removed to a distant part of the city, and all efforts to find her have failed. Again, of the sad death of one poor woman from poison you have heard. These are our disappointments. In Calcutta the rest of my pupils have been making fair progress, the Bible lessons are at least listened to with attention, while at one house I was requested by the Baboo to give his wife both spiritual and secular instruction.

To these few details it is thought best to add the true and sorrowful story of the poor woman who committed suicide by taking poison.

One of Miss Roberts's pupils, we had only heard of her as "a promising girl," "one of my brightest pupil," "but

a widow." Alas! in that sad word lies hidden *all*—her life and her death. A letter found after she had taken the poison runs as follow:—"I, Shrunoti Kusum Kumari, possessing two Government promissory-notes of Rs. 510 each, do bequeath them to my sister Kadum. She can do what she likes with them. I have sold all my jewels and bought these papers. I give her these of my own free will. I also leave one neck-chain to my brother's wife, and all my other possessions to my mother. I have Rs. 140 in the house. Pay out of this the actual expenses of my funeral. I give the balance to my mother. What shall I say to other people? Where my mind is, there I am going. What is the use of my living? It is not my intention to go astray, and what is the use of my life? The Hindu religion is very bad in giving early marriage. Mother, I leave thee in sorrow. Forgive all my misdoings. I am going long before my time. I could not ask forgiveness in words, and therefore I do so in writing. I was destined to die in this manner. Let no one grieve for me. It is no one's fault. Mother, on account of me no one liked you, but now every one will worship you. My aunt, who took care of me, is worth her weight in gold; take care of her; I am very sorry I cannot take leave of her as I ought; such has been my fate. I pray God to forgive my sins, and to save my soul from going to hell. I, who have taken poison, am in a bad state of mind. There is no grief greater to any one than that of a Hindu widow. I was only fourteen years when I was married. I am now only eighteen. I see no reason for suffering distress of mind any longer. Why has God made me a woman? and why should I suffer so much? On account of shame which may hereafter befall me, I am giving up my life. I have bought opium through the hands of the little children, one and two pice worth at a time, and had accumulated 1 rupee and 5 pice' worth, which I have taken. I did not send for more through fear of being detected. I have taken nothing more. I have not known happiness even one day since my marriage, and I am therefore giving up my life. Show this to all my friends."

Miss Roberts says, "You can imagine how grieved and shocked I was, on going there on Monday, to hear all this." And indeed, it is such an individual outpouring of what must be the heart-sorrow so oft repeated amongst the masses of India's widows (there are *eighty thousand* widows in India between the ages of six and sixteen-!), that in detailing it we know that we are repeating a strong cry that shall find an answer of pity in happier hearts at home,—an answer that perchance may find expression in offered service, or in added gift, or in effectual prayer."

Miss Hubbard, Agurparah:

"The women seem to be progressing favorably in lessons, needlework, etc., and also in the most important subject, Scripture. There are some among them who are like Nicodemus, secret believers in our Lord. They have such faith in prayer! One of them, who used to take a great interest in her Bible lesson, seemed to me not to do so any longer. I felt greatly disappointed, and told her so. She replied, 'If I did not believe in your Saviour, why should I pray in His name, or why would God answer my prayers?' She then mentioned an instance in which her prayer had been answered in a very remarkable manner. Another pupil, who is a nice gentle girl, says she never tires of hearing about Jesus, and all the good He did. One of the Bows in her house, a bright, intelligent girl, has been forbidden to read with me any longer, because she left the idol she was bathing, to come to me for her lesson. Her mother-in-law is so angry about it that she will not allow her to see me, or speak to me, as she fears she will become a Christian. I do believe she is one in heart, but has not courage enough to acknowledge it. I was also forbidden to teach the Scriptures to another Bow for the same reason, and she was sent away to Calcutta to remove her from the teacher's influence."

Miss Raikes, Chinsurah:

"You will be glad to hear that we are still opening more houses,—one just a day or two ago, with five most interesting ladies; the Baboo seemed so obliged to me for coming to teach his family. We have made it a rule here to have fees, and it is wonderful how willingly they comply with our terms. Were it not for the fees, our hands would be more than full, but we are getting by degrees to reach the wealthy families, and it is right that they should be made to appreciate education and contribute something towards its support. In all the houses they learn a Scripture verse or two each time we go, and some of the pupils ask for them, and seem pleased to commit them to memory, which is very gratifying. The mothers-in-law are very prejudiced; they have all the power in the houses, and one of my best houses has just been closed, owing to the mother-in-law not seeing any use in learning to read or write. But I do hope this house may be opened again. The Baboo is inclined to be friendly to our mission, and has contributed monthly to its funds."

Miss Muller, Lucknow:

"There is less opposition to the Bible; it is now allowed to be read in all the houses, but some are sadly indifferent to the sweet gospel sound. Others there are who ask for it, and want again and again to hear the Word of Life; many a question proves a deeper interest, many a remark leads us almost to hope that the heart has been touched by the wonderful love of Christ. But it is the old story of the seed; some fell on the wayside, some on the rock, some was stifled among thorns and tares, and that is the most frequent case of all. Many would fain enjoy all the temporal advantages of Hinduism in this life, and all the spiritual blessings of Christianity in the next; they would stand still, but as that cannot be, they go back. I am watching such a case now with much anxious prayer. But in the old parable some of the seed fell on good ground, and with deep gratitude we would record this blessed experience also, asking for your prayer that the Lord may Himself keep the simple timid heart, to which He has revealed Himself in His saving love. I shall not say more about it; there are so many difficulties besetting the path of the new believer that we dare not increase them by publicity, ere the soul be firmly grounded in knowledge and faith.

Miss Gunputrao, Bombay:

We have had a death amongst the Hindu ladies I visit—Sonabai. I was first taken to her house by a female teacher of the Free Church Mission about eight years ago. I was very much pleased with her modest ways, and she had a seriousness and earnestness about her rarely seen in young women of her age. She told me that she had read the Bible and liked it, and I regularly visited her. She and her mother listened to me with attention, and it was a pleasure to read and speak to them. About three years ago she lost her husband, and although she was not happy in her marriage, she took the death of her husband to heart, and began to sink. She was ill for nearly a year, and died three months ago. She was much resigned, and said she had peace. My mother visited her during her last moments, when she told her that she had her truth in the dear Saviour. Mrs. Harding of the American Mission also regularly visited her. Sonabai was the most truthful Hindu woman I ever met. If she disagreed with me, she plainly said so; if she has read, or not read her Bible, she frankly told the truth. And this faithful adherence to principle, so rarely seen in these degenerate times, when wealth and external polish are unduly prized even by Christians, was the most beautiful trait in her character.

Mr. Spurgeon, at the Metropolitan Tabernacle, Jan. 20:

"I had very great joy last night—many of you know why, but some do not. We held our annual meeting of the church, and it was a very pleasant sight to see so many brethren and sisters knit together in the heartiest love, welded together as one mass by common sympathies, and holding firmly to "one Lord, one faith, and one baptism." Think of a church with 4,900 members! Such a community has seldom been gathered in any age, and in the present century it is without a parallel. "O Lord, thou hast multiplied the people and increased the joy. They joy before thee as the joy of harvest." It brings tears into one's eyes to look upon so many who declare themselves to be members of the body of Christ. The hope that so many are plucked as brands from the burning and delivered from the wrath to come is in itself exceedingly consoling, and I felt the joy of it while communing with the brethren and sisters in Christ Jesus. On thinking it over afterwards, however, it seemed to me that there was a higher joy in looking at a body of believers than that which arises from merely regarding them as saved. Not but what there is a great joy in salvation, a joy worthy to stir the angelic harps. Think of the Saviour's agony in the ransom of every one of his redeemed, think of the work of the Holy Spirit in every renewed heart, think of the love of the Father as resting upon every one of the regenerate: I could not, if I took up my parable for a month, set forth all the mass of joy that is to be seen in a multitude of believers if we only look at what God has done *for* them, and promised *to* them, and will fulfil *in* them. But there is yet a wider field of thought, and my mind has been traversing it all this day—the thought of the capacities of service contained in a numerous band of believers, the possibilities of blessing others which lie within the bosom of regenerate persons. We must not think so much of what we already are as to forget what the Lord may accomplish by us for others. Here are the coals of fire, but who shall describe the conflagration which they may cause?

We ought to regard the Christian Church, not as a luxurious hostelry where Christian gentlemen may each one dwell at his ease in his own inn, but as a barracks in which soldiers are gathered together to be drilled and trained for war. We should regard the Christian Church, not as an association for mutual admiration and comfort, but as an army with banners, marching to the fray, to achieve victories for Christ, to storm the strongholds of the foe, and to add province after province to the Redeemer's kingdom. We may view converted persons when gathered into church membership as so much wheat in the granary. God be thanked that it is there, and that so far the harvest has rewarded the sower; but far more soul-inspiring is the view when we regard those believers as each one likely to be made a living centre for the extension of the kingdom of Jesus, for then we see them sowing the fertile vallies of our land, and promising ere long to bring forth some thirty, some forty, some fifty, and some a hundredfold. The capacities of life are enormous, one becomes a thousand in a marvellously brief space. Within a short time a few grains of wheat would suffice to seed the whole world, and a few true saints might suffice for the conversion of all nations. Only take that which comes of one ear, store it well, sow it all, again store it next year, and then sow it all again, and the multiplication almost exceeds the power of computation. O that every Christian were thus year by year the Lord's seed corn! If all the wheat in the world had perished except a single grain, it would not take many years to replenish all the earth and sow her fields and plains; but in a far shorter time, in the power of the Holy Spirit, one Paul or one Peter would have evangelised all lands. View yourselves as grains of wheat predestinated to seed the world. That man lives grandly who is as earnest as if the very existence of Christianity depended upon himself, and is determined that to all men within his reach shall be made known the unsearchable riches of Christ.

If we whom Christ is pleased to use as his seed corn were only all scattered and sown as we ought to be, and were all to sprout and bring forth the green blade and the corn in the ear, what a harvest there would be! Again would it be fulfilled, "There shall be an handful of corn in the earth upon the top of the mountains;"—a very bold position for it—"the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

Selections.

THE DEVOTIONAL MEETINGS FOR THE PROMOTION OF SPIRITUAL LIFE

(*Held weekly at* 48, *Great Marlborough Street, London*).

In the history of the Church of Christ few movements have been more remarkable than that which has shown itself in the gatherings which have met so numerously, and in so many places, within the last year or two, to seek for greater progress and attainments in the Christian life. The very mistakes and blunders which have been made have shown how deep is the desire of thousands, in this and other lands, for something better than that half-world, half-Christlike living which has characterised the Church in all its sections for many years. The instincts of the heart have, it may be, in some instances, been in advance of the judgment of the head, but this has only tended to show how great the craving for more knowledge of Christ as the power and wisdom of God, and for more entire devotion to His service. Holiness must indeed be the desire of every new-born member of the body of Christ, but real progress and attainments in the Divine life must depend greatly upon the character of the instruction and the methods used to impart it. And here, surely, is the explanation of the crowds which have of late thronged every hall of meeting and room of inquiry where it was professed to be shown what the Scriptures really teach as to the possibilities of the life of faith in the Lord Jesus Christ as their sanctification. In this, as in everything that man touches, even in his highest and holiest aspiration, his weakness has been displayed so as to give room both to the scoffer and the doubter; but those who have learnt to trust Christ more unreservedly and to serve Him better, though in some instances discouraged, are not dismayed.

If Christ be sufficient for all the needs of all His people—if He *in* them by the power of His Spirit *can* gain the victory over all besetting foes and all opposing obstacles—and if, on the other hand, it be the duty and privilege of all who trust Him to devote themselves *wholly* to His service—then let us boldly teach these doctrines and seek to live them out.

To seek direction of the Lord, to aid in giving a true Scriptural direction to this movement, to meet the desires of many for sympathy and help, are the motives which have prompted the establishment of the weekly and general meetings for the promotion of spiritual life at 48, Great Marlborough Street.

The first meeting was held on the 31st March at 3-30 p.m.

The subject of Mr. W. Haig Miller's address was "Hindrances to Holiness," which, after some introductory illustrations, were stated to be—

I. The natural separation of the heart from God; requiring to be overcome by its being born again by the Holy Spirit, and re-united to God by faith in the atonement of the Lord Jesus Christ.

II. Indifference on the subject; a want of a true hungering and thirsting after righteousness;—the subject of holiness, it was remarked, occupied too often but a subordinate place in the ministration and hymnology of the churches.

III. Satan, who opposes holiness, raises prejudices, magnifies mistakes, or sets those who seek it, upon a wrong path of penance and external austerities.

IV. Undue love of the world; adopting its false maxims as to the end of life; immersion in vain pleasures or the irregulated pursuit of money or other secular objects deadening communion with God.

V. The opposition of the heart, which, even after conversion, seems such a complex world of evil as apparently to defy purification, and renders the Christian sceptical as to the attainment of such a blessing.

VI. The obscurity resting upon various passages of Scripture connected with the attainable measure of

holiness—passages which apparently can be read in different ways, as they are regarded in the light of a low or advancing Christian experience. The controversies respecting the true meaning of terms, such as "sin," "the old" and "new man," &c., illustrate this proposition.

VII. The difficulties connected with Faith as an instrument of sanctification. We have so long been taught to trust Christ only as a Saviour from guilt, that we have forgotten Him as a living Saviour, who ministers the supply of the Spirit for every circumstance in life, as we lean upon Him in prayerful trust.

VIII. Christians are unwilling to make a full surrender of themselves to the loving hand of Christ, even to do so in their own strength, instead of coming to Him just as they are, to be yielded up to Him for cleansing and direction.

IX. The want of a full recognition of the truth that the Spirit in-dwells every true Christian; that Christ by this Spirit is to work both to will and to do in the believer; to take direction of thought, work, and action; the Christian co-operating with the in-dwelling Spirit, and following His guidance.

X. The want of recognition on the part of Christians that the blood of Christ has not only, when applied by faith, an atoning, but a cleansing, sanctifying power, getting at the recesses of the heart.

XI. The filling of the blessed Spirit is not sufficiently dwelt upon by Christians as what ought to be their privilege.

XII. Christians do not habitually remember that they are to be led by the Spirit taking them as it were by the hand, as a parent does his child, each one directing their judgment in the formation of their plans of life; or overruling these plans and leading Christians in abiding succession up to the circumstances which indicate their duty and God's will concerning them.

XIII. Christians attempt to be sanctified by the working of self-energy in a legal spirit, instead of receiving that, if they are led of the Spirit, they are not under the law, but married to Christ, who, as He trusted, will write the righteousness of the law in them by His spirit, His word, and His providences.

XIV. Christians do not live a life of dependence on the promises of Christ, but limit Him through unbelief.

We are unable, from want of space, to insert outlines of the other addresses, but hope to give them in the next number.

TELL IT ALL.

BY ALEXANDER CLARK, D. D.

THERE was a singular law among the Lacedemonians, that no one should tell his neighbour any ill news concerning him. He must be left, in process of time, to find it out himself. Not even in case of impending danger and probable distress, should any message bearing unpleasant or painful tidings be directly announced to the person above all others most deeply involved. Such a law was both foolish and cruel.

But the principle, or rather the lack of principle, involved in the old Lacedemonian law, prevails as a common custom this day in Christendom. There is a disposition among worldly-minded and fashionable people to tie up the mouths of ministers. For the perils and penalties of sin are frightful. These things scare the people! The miseries of the unpardoned transgressor are, in the Gospel, portrayed in such awful colours, and the utter ruin of rebels against God's commands is so vividly set forth, that men cannot make mere entertainment of orthodox preaching; and, therefore, milder eulogies and easier views are sought. It is the habit of the carnal mind to turn a deaf ear toward the sermon which announces danger, rather than to turn a swift foot away from the peril itself.

SINNERS DREAD TRUE SERMONS MORE THAN THEY SEEM TO DREAD HELL.

The discourse which proves the justice of future and eternal punishment, is criticised and lamented more than the sinful condition of soul which brings the condemnation and the torment of outer darkness.

When shall Christ's ministers show genuine love of souls by proclaiming the whole truth of God? If ever there shall be found a fitting time to tell a man of his sins, that time is *now*. It is when health abounds, when all faculties and affections are in full play, that the Gospel should be made the power of God unto salvation unto every one that believes. To hold back the central principles and obligations of the holy religion for fear of giving offence, or of exciting painful emotion, is a fatal delusion. The sincere friend tells a man of his faults face to face, without reserve or apology. And the true minister will do no less. The modesty or policy or courtesy which hinders the plain declaration of the truth, is a heresy which imperils the preacher's own soul.

Since it is the sinner's emphatic duty to *heed* the Gospel call *now*, it is equally the preacher's duty to preach it now.

THE GREAT PIVOT-WORD OF SALVATION IS, NOW.

The procrastination that holds back from a sinner what he most needs to know, is as unwise and offensive as the procrastination that puts off return to God, sluggishly waits the terrible consequences of sin.

Hereafter there remain no more ministries or offices of love toward the sinner. Hell is a pest-house; and upon its door there cannot be written even so much as, "Lord, have mercy on them who are in it!" They who now pray for the salvation of sinners and weep over them, must then, with the righteous Judge, vote for their condemnation, even though they be kindred and long-loved friends. What issues are pending on these passing days!—*Christian at Work.*"

RYLAND AND THE BAKER.

ABOUT the year 1759, John Ryland, senior, father of the noted Dr. Ryland, being advanced in years, resigned his pastorage of the church in Warwick, removing to Northampton, where for twenty-six years he devoted himself to the conduct of a boys' seminary or boarding school.

It was during this period, some time about the year 1790, that an incident occurred which so deeply impressed those present, that one of the eye-witnesses, after some thirty years, related it to a Christian friend, who, nearly forty years later, contributed it to the columns of the *Watchman and Reflector.*

"The venerable minister, to the great regret of his friends, was, unhappily, sometimes, imprudent in reference to his pecuniary expenditure, and, as the result, was not unfrequently in difficulties. He had contracted a debt with his baker, and had paid it, but a second claim was made upon him for the amount. He was sure he had it, but, unhappily, could produce no receipt for the money. The baker called upon him with a public officer, and placed before his choice the immediate payment of the debt, or an immediate lodgment in prison. Two or three of his friends happened to be with him when these persons arrived, and heard the protracted and earnest conversation. The good man's declaration as to payment weighed nothing without the receipt, which, unhappily, seemed gone for ever. The baker and the officer at length denounced the venerable man as a hypocrite, swore at his religion, and prepared to convey him to the county jail for the debt. Here was indeed a crisis, and at its height, the gray-haired minister knelt down at the table in the midst of them all, and prayed—

"'Oh Lord, appear for Thy servant; Thy name is blasphemed, and Thy cause is injured. Oh Lord, for Thy name's sake tell me where that receipt is;'—he passed a few moments, rose with the utmost calmness from his knees, and went direct to a closet, and opening a box there, he brought from it the document. He had never before placed such a paper in that place, nor had he the slightest idea till his prayer ascended to Heaven that it was there. His enemies were confounded, while he and his friends rejoiced in the goodness of God; for it made an impression on the minds even of the ungodly, which could never be forgotten. We do not envy the man who does not believe this to have been an answer to prayer."—*Wayside.*

PUNROOTTY MISSION.

THE following extracts from Miss Reade's Mission Diary we *(Word and Work)* have had in type for a fortnight, but have been compelled to hold over until now through pressure on our space. They will be found interesting to many of our readers:—

"March 23rd.—(A.M.) Cooparow, former schoolmaster, came with two lads. Not very hopeful. (P.M.) Thungum and I went to Vaituaretty-pollium to see the Pondicherry coolies. The woman was very nice, but not so the man. We spoke to them, and to a number who collected. We then went on to see the young weaver. He was out, but we saw his brother, and he walked with us to the outskirts of the village, and was such a contrast to the Pondicherry coolie, he seemed so grateful, and ready to listen, and said his brother had come to see us, but found us gone to Travancore.

"24th.—Patchei's father came in the morning and brought us such blessed news concerning her; namely, that she had refused to eat the plantains, cocoanut, etc., offered her by her brother at the idol feast; also she would neither worship the idol, nor allow her brother to put an idol mark on her forehead. There was also a chatty of rice which had been used for the idol; she would not touch the chatty, but got some rice, and sewed some leaves together for a plate, and eat off them. Not a soul here had said a word to her on the subject of eating idol meats, so that she was directly taught of the Spirit. The temple woman came again; she had kept away through fear of cholera. Royappen, J. and I went to Sirnvattoor (2½ miles). (P.M.) A great number gathered and listened well; among them the schoolmaster. At the end, the village munsiff, with some friends andt he accountant, came. He was most kind—brought myrrh, sugar-candy, and raisins, and insisted on sending me back in his bandy; he wanted me to have his horse-bandy, but the man was afraid of driving in the dark, so he arranged his cart most comfortably, with clean straw and a carpet for us: about his spiritual state I cannot say much.

"25th.—Three men came to prayers, one to return a book. Four or five of Patche's relations, the man from Sirnvattoor, with two boys, and the young weaver from Vailtta came—and all stayed for the prayer-meeting, to which also the gardener came. Royappen gave us quite a feast from the Word, on the subject of gatherings together for prayer. A young boy also came from Rengareddy.

"26th.—Eleven came to the Lord's Supper, including Abraham, and Isaac's daughter Eliza. Several heathen women, and two or three men, were present. The three latter with the gardener, remained for the service: also the boy from Rengareddy; one was the same man from Sirnvattoor, who came yesterday. After breakfast, five of Patche's relations came; I think they must soon yield. I had a deeply interesting conversation with them. One, who has come often, insisted on the others coming close to me, and begged me to speak to them, as they did not know much. After them came two men from Punchamedavy for medicine. Immediately after the Sunday School, came four boys nicely dressed, from Sirnvattoor, for the Sunday School, so I gave them a Scripture lesson. They were very bright and intelligent, and had come in consequence of my invitation at the open-air service. Immediately after them came four men, including a bricklayer, one of whom I could not convict of any sin, so I said, 'Well, I will read God's Word to you all, and please God, He will open your eyes.' I read, and spoke to them on Blind Bartimæus, the separation between sheep and goats, and Dan. vi.; and at the end the man confessed fully to being a sinner. I asked, 'Who has opened your eyes?' 'God,' he replied. After them came again the young weaver with a friend, and I stayed throughout the open-air service.

"27th. Instead of the usual Bible class we had a mission meeting, at which *all* were present. (P. M.) We had a prayer meeting in Isaac's house, on their just returning to it after the repairs.

"28th. And old man named Varasawing came to prayers, and afterwards expressed his sincere faith in the Lord Jesus, and his earnest desire to be baptized. Last evening, after we had left, R. had a strong impulse to go and speak to this man. He went, found him ailing, said a few words and left. After he had retired to rest, the old man came to him and said he was very anxious to be baptized at once, as he truly believed in Jesus, and being so old he might die soon. I had a long talk with him, and probed him much. He seemed very satisfactory, and even helped in speaking to an inquirer who came while he was with me. R. says when he first came, some four or five years age, he was devoted to idolatry, and bittely opposed to Christianity, though having heard much of it at the American Mission, N. Arcot. Now he expressed his utter abhorrence of it, and said he wished to be baptized by the name of Charles. There are, however, one or two points of practical life which must be settled before he can be baptized. Three or four inquirers came. (P. M.) Prayer meeting in R.'s house.

THE CAUSE OF TEMPERANCE.

While the various religious societies have been holding their yearly reunions, reviewing the past, and taking courage for the future, the friends of the great cause of temperance, so closely allied to that of true religion, have not been held idle. Many large and enthusiastic gatherings have been held in various parts of the metropolis, and in connexion with various sections of the Church; the tremendous evil that is sapping the foundations of our national virtue, and carrying destruction into all ranks of society, is beginning to be seen in all its deformity and hideousness, and we are glad to think that there is scarcely a body of earnest Christians in the land but is awaking, tardily we must confess, to the necessity of "doing something" to stay the ravages of this monster vice.

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This is a hopeful sign, because we are convinced the remedy, if ever it comes, must come through the Church of God. Unhappily her own garments have too long been spotted with connivance at, and participation in, the national vice; unhappily she is yet far from clean in this matter.

We are glad to see the Society of Friends keeping to the front in the discussion of this evil. As we go early to press we can only just notice the fact that a large and influential gathering of members of that Society was held in Bishopsgate-street in connexion with the yearly meeting on Thursday evening last.

Various addresses were given, the principal one being by Mrs. Johnson, of Brooklyn, who moved the audience to its depths by the recital of her experiences in temperance work on the other side of the Atlantic, and created an impression on the meeting which we believe will have the best results. Mrs. Whiting, of Leeds, also told something of what has lately been done in that city, and her simple narrative showed that there is no obstacle to a similar work being done in all the towns and cities of our land, except the lethargy and indifference of the churches. We hope in our next issue to gather up some of the facts and important utterances recently given, on this "burning question" of the time.

—(The Christian.)

THE LORD'S WORK IN SWEDEN.

Rev. A. Wiberg sends us a long and interesting account of the progress of the Gospel in Sweden. At Stockholm, he says, there has been a very interesting work of grace going on since the beginning of the year. During the first week of the year, which is commonly known even in Sweden by the name of "the week of prayer," the meetings were numerously attended, and a fervent spirit of prayer was manifested. At the close of the week some souls were inquiring what to do to be saved, while others professed with unspeakable joy to have found peace through believing in Christ. Consequently, "the week of prayer" was continued the whole following week, and at the close of the prayer-meetings special meetings were held for inquirers. At these inquiry-meetings not a few found peace in believing. At every prayer-meeting, according to the last account, some anxious souls had asked for prayer, and at almost every meeting some one had received peace in believing. Many children have also been converted. The children held special prayer-meetings by themselves.

In Gothenburg, also, a very encouraging work of grace has been going on during the present year. Some of the converted have already commenced labouring as Sunday-school teachers. Hundreds have during the meetings risen and asked for prayers, and many have after every meeting gone to the inquiry room.

These are not solitary instances of the progress of the Lord's work in Sweden. News arrives from the most distant parts of our country of greater religious awakenings than usual.

But while we have much reason to thank the Lord for the great blessing wherewith He is crowning the labours of his servants in Sweden, the opposers of the cause of Christ are not idle. There is a paragraph in the Swedish law empowering the Church Council of every parish to prohibit from preaching in the parish, on penalty of a fine up to nearly £17, anyone whom the Church Council may consider as leading to a separation from the State Church. We are pained to hear that the priests just now are making use of that paragraph to try and hinder the preaching of the Gospel.

A Baptist weekly paper for April 27 says:—"A Baptist preacher has recently been labouring in the so-called Wikbolandet province of East Gothland, and has on one and the same day received no less than four prohibitions by Church Councils. He has, however, considered it to be his duty to transgress these prohibitions as being such a 'commandment of men' as, according to the words of Christ, make 'the commandment of God of none effect,' and is now awaiting to be summoned and imprisoned.

HIDE ME FROM PAPA.

"Please take me home with you, and hide me, so papa can't find me."

The speaker of the above touching words was a little child just two years of age. She was endowed with unusual sprightliness and loveliness, both of person and disposition.

We had been visiting her mother, and on leaving had taken the dear little one to ride a short distance.

We said "Now, Mary, kiss us good-bye; it is too cold to take you any further."

The little darling looked up with the most piteous expression, and clinging to me, said in her baby words "O, Lenny, P'ease take me home with you, and hide me, so papa can't find me!"

O darling, precious Mary, how my heart ached for you as I pressed you to my bosom! What visions of sorrow and cruelty your words called up! How terrible it seemed that one so young and innocent should know so much of fear!

As I rode homeward, the thought would again and again recur to me. O! that all who have helped in any way to make her father a drunkard, could have heard that piteous appeal, could have seen those baby hands raised in entreaty, and her lips quivering with suppressed emotion!

Here was a man who when sober was a kind and devoted parent, yet from the use of the curse of our land had become so cruel and unkind as to inspire abject fear in his only child.

May all who read these few lines, and have ever encouraged the use of ardent spirits in any way, be warned in time!—*Richmond Advocate.*

TELEGRAPHIC NEWS.

London, 6th July: The Report of the Select Committee of Inquiry into the cause and extent of the depreciation of silver has been presented; it attributes the fall to the enormous increase in the production at the mines in America, to the change of currency in Gemany and to fluctuations in the Indian trade. The Committee do not suggest any remedy.—THE YUNAN ENQUIRY.—Replying to a question in the House of Commons this evening, the Hon'ble Mr. Bourke said he expected to receive Mr. Grosvenor's report by the next mail. Mr. Grosvenor, he was able to state, had met Mr. Wade at Shanghai.

7th: There has been some sharp fighting at Belina, near the junction of the Drina and Save rivers. The results are uncertain. The Montenegrins claim the capture of Fort Medun near Podgoritza.

Cairo, 7th: The Khedive is to-day sending a contingent of two regiments to Turkey.

London, 8th: The Montengrin troops are now before Gatzko. Servian accounts state that General Von Zach who, as late chief of the staff, has been appointed to the command of the Eastern forces, has crossed the frontier at Jawor, near Nova Warosk, at which place there has been fighting of eight hours' duration with, however, indecisive results. The Russian General Tchernayeff, who is in chief command of the Servian army, is now advancing towards Sofia. Turkish official details state that the Servian troops were repulsed at Belina with a loss of 900 killed. The Servian reports admit a loss of 200 killed. —The London *Gazette* of yesterday evening contains the announcement of the appointment of the Honorable A. R. Scoble, Advocate-General of Bombay, as a Queen's counsel.—*Evening*: The Servians have crossed the frontier at Raschka and driven the Turks back on Novibazar.

10th: Telegrams from the seat of war state that severe fighting continues around the Servian frontier. The accounts are conflicting, but it is evident that the Servians are not progressing, and that the losses on their side have been heavy.—The Turks announce that General Mehemet, with nine battalions, left Navibazar yesterday and attacked fifteen battalions of the Servians, who eventually retreated on Yavor, leaving 1,500 killed.

Vienna, 10th: The interview between the Czar and the Emperor Joseph, which took place at Reichstadt on Saturday, was a most cordial one. Count Andrassy and Prince Gortschakoff were present.

London, 12th: The Mahomedans are repressing the rising of the Christians in Bulgaria. The *Daily News* published on Saturday some atrocious details which Mr. Disraeli had doubted.—Replying to questions in Parliament last night, Lord Derby and Mr. Disraeli both said that Government awaited answers to an inquiry sent to Sir George Elliot at Constantinople. They hoped the details were overdrawn, but in the meanwhile Her Majesty's Government was urging the Porte to mitigate the serverities practised by the Mahomedan populace on the Christians.

Vienna, 11th: The Czar and the Emperor Joseph have agreed to a policy of non-intervention, reserving their right to mediate until the war shows some decisive results.

London, 12th: Major General J. S. Brownrigg, C. B., has been gazetted to the colonelcy of the 95th Regiment, vice Lieut.-General J. Pattoun Sparks, C. B., who is transferred to the colonelcy of the 38th, in succession to the late Lord Sandhurst.

12th: According to latest Servian accounts the Turks have evacuated the right bank of the Drina, and the Servians have taken Little Zwernik; the Turks have retreated on Widdin; the inhabitants of the district are stated to be joining the Servians. There has been some severe fighting at Padgoritza, the accounts of which are conflicting.

13th: The Servians report further fighting without any serious results. Both sides are reinforcing. The position of General Tchernaif is uncertain. In Montenegro the bands have occupied the ravines, and interrupt the roads towards Klek (? Ipek.) The Great Powers guarantee the neutrality of the Danube.

St. Petersburg, 12th: A commercial and political treaty has been concluded between Russia and Kashgar.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 7th July (additional):

FOR SOUTHAMPTON.—Mr George Bridge, Col and Mrs Had ington Mr and Mrs William Maule and child, and Mr Christopher Talbot.
FOR BRINDISI.—Mr Benjamin Moore and Mr W Moorhouse.

Per P. and O. Str. *Hydaspes*, 14th:

FOR SOUTHAMPTON.—Mrs Stevens, Lieut-Col Hailes, Mrs W Dickenson, Mr James Tyrie, Mr Joseph Sutton, Mr John Enwistl Mr and Mrs C Fouracres, Mrs Morton, and Capt C H Sprag.e.
FOR BRINDISI.—A gentleman, Mr F Jennings, Major Falconne Col Lester, Capt J M Mitchell, and Capt Dalrymple.
FOR VENICE.—Dr H Thom, and Mr D Renzi.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi*, 11th:

FROM SOUTHAMPTON.—Mr and Mrs Osborne, Major Steward Robinson, Mr J S D vies, Very Surg Paton, Bombdr Langlan Mrs Langlands, and Subdr Cogan.
FROM BRINDISI.—Mr Floyd, Mr O'Callaghan, Major Vibart, L C W Douglas, Major C S Blair, Mr H F White, Mr Peaher, Mr a Mrs Harlow, and Col Dillon.
FROM VENICE. Capt Oldham, and Mr A J O'dham.
FROM ADEN.—Mr E H Stone, and Surg Maj J F Keith.

Domestic Occurrences.

MARRIAGE.

MILLER—APPLETON—July 11th, at the Girgaum Mission Church, Bombay, by the Rev. J. S. S. Robertson, Edward Miller to Susie, third daughter of the Revd. William Appleton, London.

DEATH.

MARTIN.—July 6th, at Ashapoora, Rajpootana, John Frederic, son of the Rev. W. Martin, aged six months.

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